

A
MESSAGE
Of
Tender Love

Unto such Professors as have retained
any true sincerity, simplicity, and Zeal
for God in their Professions, Or who (after their
Back-slidings and Apostacy from the former
appearances of God unto them) are now
in this the day of Tryal (which is begun)
brought to feel any fresh Desires, and
living breathings and thirstings
renewed in them towards
the Lord.

B Y
A Prisoner for the Testimony of *Jesus*,
Jesus, who am freely given up to his Will, and in
patience do wait to see his *Kingdom* set up
over all the Kingdoms of the Earth,
that he overall may Reign
whose Right it is.

GEORGE FOX the Younger.

LONDON, Printed for *Thomas Simmons* at the sign of
the Bull and Mouth neer *Aldersgate*. 1660.

MESSAGE

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FROM THE
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Tender Love

If no such Professors as have retained
any true sincerity, simplicity, and Zeal
for God in their Professions, Or who (after their
backsliding and Apostasy from the former
appearances of God unto them) are now
in this the day of Trial (which is begun)
brought to feel any such Duties, and
living preachings and ministrings
renewed in them towards
the Lord.

BY
A Treatise for the Testimony of Je-
sus, who are freely given up to his Will, and in
reference do wait to see his Kingdom set up
over all the Kingdoms of the Earth,
and shall have Dominion
whose Right is it.

Printed for the Founder,

LONDON: Printed for Thomas Storer at the sign of
the Bull and Mouth near St. Dunstons Church, 1684.

A Message of tender Love unto such Professors as have retained any true sincerity, simplicity, and Zeal for God in their Professions, &c.

O Hye Professors ! who have tasted of the word of Gods grace, (in any measure) and who have formerly had any true tenderness in you, and Zeal for God; Oh friends ! in bowels of much tenderness and love, am I drawn forth to write unto you ; yea my soul breaths mightily to the Lord for you , who have now any true hungriings and thirstings renewed in you after his righteousness, and in whose hearts there are any true simple desires retained , to know the will of God , and to do it.

Friends, the eternal Being, which giveth being to all his creatures , hath largely manifested his love unto the World, in giving his onely begotten to be the Light of the World, (who doth enlighten every one that cometh into the World, that all through him might believe) and inasmuch as he in the fulness of time sent forth his onely begotten (*full of grace and truth*) into the World, in a body which he had prepared him, therein to do his will , which body the onely begotten of the Father freely gave, and offered up for a sacrifice for sin, and so according to his grace he tasted death for every man, and by his offering himself once for all, he hath put an end to all the Sacrifices and Offerings mentioned in the Law , which could not make the Comers thereunto perfect, (nor those that offered them) as appertaining to the conscience : So Christ the one Offering is become the propitiation for the sins of the whole World, * who wrought eternal salvation for all them that obey him : And here is the one Offering which perfects for ever them that are sanctified.

* So that none shall be able in the day of the Lord to plead, or say, Lord because our first Parents fell from thee , and became dead unto thee, and so was driven out from thy presence , and we being brought forth in this unreconciled state, there was no way left unto us to approach

or come near unto thee, to lay hold of the grace, that thou offerest unto all, by reason of thine Anger; I say none shall be able thus to please; For Christ the Fathers Love hath consecrated a way, by his freely giving up himself a Propitiatory Sacrifice which appeaseth God, and therefore it is said, that God was in Christ reconciling the World to himself, not imputing sinnes them. See he that peniteth in that he for his own sins, not for his Parents, but because he believed not in Christ, who hath freely made a way for him to come unto God, and by the power of his life visiting him, puts him in a capacity to receive the free grace, which brings salvation, which to all men hath appeared.

High, and is now glorified with the same glory that he had with the Father before the world began; yea the same that descended into the lower parts of the earth, is also the same that ascended far above all heavens, that he might fill all things, and being one with the Father, and in the Father, and the Father in him, his presence filleth heaven and earth; and being the Son in the Father, he hath power as the Father, to quicken whomsoever he will, that all men might honour the Son as the Father, by whom all things were made, that were made, in whom we live, move, and have a being; and he hath a Name given him above every name (to which all things must bow) which is called *The Word of God*, or *Jesus*, because he is a Saviour, and saveth his people from their sins. This is he that is given to be the Head of the Body, which is the Congregation of the Righteous, the fulness of him that filleth All in all, that he in all things (in whom all fulness dwells) might have the preeminence, being the express substance of the Fathers Glory, and the very vertue of his being, one with him in Nature, and one in Name; for as the Father is Divine, so the Son is also Divine; and as the Father is called the Light, so the Son is also called the Light; the Father is called *The Mighty God*, so is the Son also: Yea the Sons Name is called (*Wonderful*) *The Mighty God*, the everlasting Father (mark that) the Prince of peace, of whose Government there shall be no end.

And he having accomplished the will of the Father, in that body which was prepared him of the Father (in which he came into the World) he again left the World (he not being of the World) and ascended unto the Father (from whence he proceeded) and sat down on the Right hand of the Majesty on

Now

Now in the Father there is life, and in the Word the Son there is life, and this is one; and this life proceeding from the Father and the Son, is that one eternal Spirit, which is not to be limited: Yea God is a Spirit, and Christ is the Lord that Spirit; yea he is the second *Adam*, the Lord from heaven, the quickning Spirit, by whom the free gift is come upon all men, to justify them that believe in the Life, and he that believeth not, he is condemned by the Life, which is the Light that doth enlighten every one that cometh into the World; so the gift that is come upon the unbeliever, that condemns him, because he believeth not in the Light, but love the darkness better.

Now Friends, This is he (the Light) who giveth you a Being, and upholdeth all things by the word of his Power, and hath been near unto you ever since ye have had a being, and he hath beheld all your actions; yea he hath discerned all your thoughts, none of them could be hid from him, for he knew them long before. This is he that telleth unto man what his thought is, and *The Lord of Hosts* is his Name. This is he who hath reprov'd you, and set your sins in order before your eyes. Oh! How oft hath he brought you into a sensibleness of your conditions? How oft hath he smitten you for sin, and broken you into tenderness by his Power, when you have seen your loathsome state? Oh! how oft hath he begotten true tender desires, and breathings in you, after the knowledge of his will? And how hath he appeared unto you, and shewed you the darkness, ignorance, and Idolatry that many of you were formerly in? And how oft hath he begotten loathings in you against those things that you saw (with his Light) to be evil? And how oft hath he kindled a zeal in many of you against the works of the Devil? And how have you felt his tender love sometimes opening your understandings, and drawing you into that which is good? Oh! How hath he sometimes brought some of you into lowliness of mind, and given you to see the vanity of this world? And how hath he opened a door of hope unto you, and given you a measure of faith (sometimes) concerning your Eternal salvation?

And

And how have some of you then felt a willingness begotten in you to deny your selves, and the glory and vanity of this world, and to take up that, and to bear that, which appeared to cross your carnal mindes, and to do unto others as ye would that they should do unto you? And how did the pride, and glory, and vanity of this world become a burden to many of you in that day? Oh! How have some of you cryed out and said, you had rather cease to live, than not cease to sin? Oh Friends! This was a good beginning, and some of you came further than others in the way that was good; yea surely a good sweet presence of God was among many of you in the day when you were low and tender, and several of you were sensible of his love in that day, while sincerity and simplicity abode in your hearts. Oh! How did the Lord hear your cryes in that day, when many of you cryed unto him for deliverance? Oh! How did he overturn your Enemies before you which oppressed your consciences? And how did he give you outward rest, and peace, and liberty to worship him, according as he had made himself manifest unto you.

But Oh friends! there hath been a sad day of Apostacy among many of you, and many of your teachers have caused you to err, for as they went from the simplicity and tender life in themselves, that once had stirred in some of them against the worship of the Beast, they then ran into many words, out of the Power and Life that had stirred in them, and so lost the simplicity and true zeal they once had for God. And then they also drew you from that tender life and power that had visited you, into many words of other mens conditions, and so the true simplicity that had been in you soon decayed. And as you were drawn from the life & power, and Spirit of God in your selves, the subtilty within & without drew your mindes after the tree of knowledge, and as you reached forth to that, and received and fed of that, you dyed as to God, & became more and more alive unto sin, & grew rich in knowledge, & that puffed many of you up, and so poorness in spirit, and the hungerings, and thirstings after the life of God which sometimes in you had been felt, you lost. And such of you were

oft sent empty away from your worships, mark! empty of the vertue and refreshments, and sweetness which the Lord fills such with as are poor in spirit, and lowly in mind, and hunger and thirst after his righteousness. But others among you, I know, went oft from your worship full, though it were but of the declaration of others conditions; and their own conceivings, and a false joy. And several of you who had seen the Lords mighty hand, and had been witnesses of his power, both within and without, when you got into outward ease, and peace, you soon forgot his goodness, and some of you, growing great in the Earth were lifted up in your minds, you then turned back, and licked up that which you had formerly vomited out, and then hardness and dryness came upon many of you, and then that which the Lord had wounded in many of you, (to wit the lustfull nature which should have been crucified by the immortal power) revived and became healed again: And then a false liberty you run into, and so into excess, and then several of you become oppressors, and dispisers, even of such as the Lord by his mighty power had gathered from your dead formes, and wayes. And many of you provoked the Lord unto anger several wayes, for which cause he hath now sent a rod to scourge the backsliders; and them that were more faithfull must also be proved by the same. Oh friends! much might truly be said unto many of you, concerning your great apostacy, and your bringing of this day of tryal or causing it to be brought upon you. But although I may hint some thing unto you concerning those things, yet that is not the thing which is chiefly upon me at this time. But this is that which lay much upon me, to wit, to bring to your remembrance something of the former loving kindness of the Lord unto you, and to exhort you who have backslided, to return to the first love that was begotten in you towards the Lord, and to keep to that principle of life, which did begin a good work in you, and to strengthen and encourage you to go on in the work of the Lord. For as concerning your Apostacy, I hope many of you are convinced of that in a great measure, by the witness of God in your own consciences, and it is not my desire to upbraid you

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you with that, which I hope in some measure is already become loathsome unto your selves; neither would I add to your sufferings (in whom there is now a true tenderness towards the Lord) in this the day of trial; For I believe many of you have, or will have, as much of them as you can well bear; but my tender desire is, that you may be brought to feel so much of the power of God in yourselves as may support you, (and keep you in patience) in all your trials, until such time as the Lord shall make you fit for deliverance.

Now I do believe that some of you have retained a greater integrity, and simplicity in your profession than others, and have not so deeply apostatized from that which God made known unto you of himself, as others have done; and some of you I know have long been burthened with the Apostacy that others among you have fallen into. And I know several of you also, have long gone under a burden even concerning your own deadness, barrenness, and unprofitableness, you being made sensible thereof by the witness of God in your own consciences. And when ye have heard others rejoicing, and telling forth their experiences, as they called them, (which was much of it the Saints experiences of old, which these had not attained unto any otherwise but by gathering their words out of the better or from man) then heaviness, doubtings, and fears filled your hearts.

Now as there are several conditions among you, so also here are several things spoken unto each condition, therefore you must mind the witness or God in your selves, which makes manifest unto you your several conditions, and that will let you see what of these things that are there written properly belongeth to each of you, which is my desire that you may receive, for my tender love in the Lord Jesus Christ is unto all your souls, who truly breath after the Lord, desiring your eternal good, and that you may be brought into the enjoyment of that life, and power, and presence, which only can give satisfaction unto your immortal souls.

Therefore as you tender the good of your own souls, and
eternal

eternal peace, cease hunting abroad (in your imaginations) and leave off wandering from Mountain to Hill, and from Hill to Mountain, (where several of you have even wearied your selves for very vanity, and have not found a resting place) and return home. Retire your minds inward unto that which oft springeth in you, giving you the sensible knowledge and feeling of your particular conditions, and putting you in remembrance of the dealings of God with you in times past; for that which thus springeth in you is the gift of God, which is given you to profit withal. Oh Friends! turn not from this gift in your selves, as you have done; for by your turning from this pure life, when it hath visited you (by its oft putting you in remembrance wherein you went wrong) you have come to lose the sensibleness of your condition, and the enemy of your souls thereby hath gotten great advantage against you, and then you have been drawn and led by him into that which could not profit you. Therefore all mind that gift of God in your selves, which maketh you sensible of your present conditions, and which oft begetteth true desires in you to do the will of God, and which hath brought some of you into lowliness of minde, and to walk humbly with the Lord in his pure fear for some time. For if ever you come to witness the true desires of your souls satisfied, and you established in true peace, you must receive the living Principle of God in your own particular Vessels; which Principle I call the Light, it being a Proper name for it, because it maketh manifest, (all things that are justly reprov'd) and whatsoever doth make manifest, the same is Light. But I shal not desire to tie up any of you to give this Principle of truth onely the name of Light, for if you come to believe in it, and receive it in the love of it, and walk in obedience to its Drawings, Leadings, and Requirings, I shal not matter if you call it the truth, or the gift of God, or the manifestation of the Spirit of God, or the grace of God, or the ingrafted Word, or the manifestation of God, or Christ, or a measure of the eternal Being, or Fulness, or Divine Nature, or any other name which may truly be given unto it. But this is that which I desire, That you

all may receive the thing it self which hath so oft made manifest your conditions unto you, and sometimes brought you into brokenness of spirit.

Obj^{ct}. But some may say, when we have had our conditions made manifest unto us, and when we have been brought into brokenness of spirit, and have had tender desires begotten in us towards God to do his will, it hath oft been either when we have been reading the Scriptures, or hearing them preached, or read by others, and therefore we believe the Scriptures have done these things to us, rather than any thing within us.

Ans^r. Friends! shall not deny but that your conditions have been made manifest unto you, and that you have been brought into brokenness of spirit, and have had true desires begotten in you to do the will of God, sometimes when you have read, or heard the Scriptures read, or preached unto you. But this I say unto you, It was not the Scriptures that did these things, but it was the gift of God in your own hearts at that time, as I shall plainly declare unto you. (Mark) Thus it was, when you have read, or heard others read, or speak such words of the Scriptures of truth, as were suitable to that condition you were then in, or which did declare against such things as you were guilty of, (Mark) then hath the witness of God arose in you (sometimes) and plainly spoke to your understanding part, and convinced you that you were guilty of such things as were spoken against, in such a Scripture as you read or heard; yea it was the measure of Gods truth in your own Vessels that hath so made manifest your particular conditions unto you, and hath perswaded and overpowred you, and made you believe and sometimes confess particularly that thou wert the man, or woman, or child that was guilty of that, or hadst need of that which thou then didst read or hear, that the Scripture declared against, or of. And when the Power of God hath thus wrought in you at that time when you heard or read the Scriptures, you have sometimes indeed been brought into brokenness of spirit, and tender desires have been begotten in you towards the Lord. And the Lord hath also appeared unto some of you sometimes in the Night season, or as you have been about your

your labour , or otherwise; and some of you have felt his pure Power working in you, whereby your understandings in some measure have been opened, and your conditions plainly made manifest unto you , and much tenderness hath been begotten in you , even when you have neither heard nor read any thing outwardly, but the pure operation of the Spirit and Power of truth in some of you hath done these things , and wrought your mindes into lowliness, meekness, and quietness. And then hath the pure love of God been felt (in some measure) whereby your souls have been refreshed.

So Friends, the Holy One is neither by you to be limited to the Scriptures , nor yet from the Scriptures in any wise, as to his appearance to his Creatures, but you are to learn to wait in the measure of his grace which hath appeared unto you, and you are to watch in the Light for his further appearance unto you. And as you come to wait upon the Lord in his pure fear and dread , you will feel your minds wrought into stillness, and so will you come to hear the pure voice of God & Christ, (who are one) and become acquainted therewithal, and his love you will feel arising in you , whereby you will be constrained to obey it, when or where-ever you come to hear it. And then you will see that the Lord is not to be limited either to time, or place, or means outward; but you will see that he manifesteth himself to his Creatures, even when, and where, and howsoever he pleaseth.

And truly Friends, As concerning these things which the Lord hath suffered to come to pass of late, it is exceeding righteous and just with him to suffer those things to be effected; for truly (as you know) he was much provoked thereunto, and his patience towards many of you was very great, yea he spared you long, and yet many of you (whom I now hope are brought to see your backslidings) regarded not his goodness, but walked very carelessly , and some of you wantonly before him ; yea many of your minds ran into the earth, and its pomps and vanities again (after a tenderness had been begotten in you towards the Lord, and a loathing of such things) and Covetousness and Pride increased among you, and so lusts, and fulness , and ease

was then delighted in, & the honour of this World sought, and received one of another, (and not that which cometh of God onely) and those that could not give you that honour that perisheth, such by some of you were hated and mocked at, and yet you professed much of Religion in words. But alas the hearts of many of you were removed far from the life of truth, in which the Lord is worshipped, and so, the sincerity and Zeal which once appeared in some of you for God, and the love which had sprung in you to him, and one to another (in the day when you were low and tender) grew cold and died in you, as you departed from the measure of the life of God. And thus the Lord became grieved, and pressed with your backslidings, and his soul loathed your Sacrifices; and he then saw that a day of Tryal would be better for you than a day of Prosperity. So in righteousness as from the Lord, is this day brought upon you, and also in love to your souls, and so it shal prove unto you, if ye will now turn unto the Lord with all your hearts, and humble your selves under his mighty hand. Yea some of you who lately have had the enjoyment of great Estates, and outward Libertie, and Honour, and Companions; and have now lost them, or part of them, I do believe that you will be made to confess (to the Glory of God) that it is his love to you in suffering them to be taken from you; yea some of you will come to see that the Lord is just and merciful unto you, in suffering your Idols to be stript off, and taken away. For you will see how some of you have Idolized men, the World, and its honour and glory, and Forms without the Power of an endless life. Oh Friends! I have a secret hope for a Remnant of you, that the Lord by this kind of dealing with you, will bring you near unto himself, and that a day shal come wherein you shal be made to say, that *It was good for us that we were Afflicted.*

But Friends, you that come this to witness, you must minde the free grace of God that bringeth salvation, which to all men hath appeared; yea, ye must own and receive it in its pure Teachings, and wait in the virtue of it, to receive Power to deny and forsake the ungodliness and Worldly lusts, (which it will make manifest unto you) that
 you

you have been addicted unto; and you must wait to feel it drawing you into godliness, righteousness, and soberness, and into patience and contentedness with the will of God, which is a precious thing. Truly they that do not wait to come into, and to be kept in Patience in this day of Tryal, their sufferings will be great. And if the fretting, impatient, murmuring nature be given way and leaned unto, that will aggravate the sufferings exceedingly, and beget torment in the mind.

Therefore you who desire to come into, and to be kept in true obedience unto the Lord, in this the day of tryal, be watchfull in the Light, and abide in the pure fear of the Lord, which is the beginning of wisdom; and take heed of the subtilty of the Serpent, who will seek more and more to beguile you, and to lead you aside from the way of God. Verily friends if you do not retire your minds inwards, unto the life of Jesus, (which is the Light of men) you will be deceived, yea if you do not receive the spirit of truth to be your guide, and leader, and obey the same, you will still run into those things which cannot profit you, and the renewed desires in you towards the Lord will be strangled.

Now I know some of you have formerly found the Lords leadings, and teachings, in some measure, in the day when he drew you out of Episcopacy (so called) and raised up a zeale in you against the Lording spirit in the Bishops, and against the dark way of their imaginary worship, and if you had kept Low in the pure feare of the Lord, I know he would have further appeared unto you. But here was the loss of many of those that the Lord had appeared unto, (Mark) they did not abide in his tender fear, neither did they continue waiting upon him (for teaching) in the measure of his life, in which he had appeared unto them, but many of them going from his witness in themselves, they soon began to imagin another forme of worship which is called Presbitry, and many sate down and settled in that, and did not mind the leadings of the life which had appeared, and in some measure quickened them, and so much deadness and barrenness came upon such as would not be subject to the drawings of the pure life of God. But those

those that kept their integrity in any measure, and waited upon the Lord, his pure life opened things further unto them, as they were able to bear; and they were drawn a little further, and a fine freshness and tenderness and love appeared in them for a time. But so soon as they had settled themselves in another forme, which is called Independancy, then many of them were not willing to follow the leadings of the life, any further then the articles which they had drawn up, and agreed upon, would admit of, whereby the freshness that had appeared in some of them, began to wither. But some who still desired to go on, according to the leadings of the life, the life opened things further unto them, and they left the other; but they not continuing in the true waiting upon the Lord to be led by him, several of them also ran into another forme, called an Anabaptism, wherein many began to settle. But some of them I do believe took up that, far more simply than others, for they being pressed outwardly to it by their Teachers, and also finding in the Scriptures, that the Saints of old practized such things, they letting in reasonings, and not waiting in the pure life that had stirred in them, to be led by that in all things, their eye became veiled whereby they could see no further, but looked upon that to be their duty, to wit, to go into the water, and so durst not omit it. But the pure life which had visited them sprang up afresh, and wrought mightily in some of them, and shewed them the emptiness of the water outward; and let them see, that it is the baptism inward (with the holy spirit and with fire) which saves, and brings to the answer of a good conscience. And that no forme is to be minded any further then the power is felt to lead into it, or than the presence of the Lord is witnessed in it. And thus the Lord by his pure life hath gathered Thousands out of the formes before mentioned, & I do believe that he will yet daily gather more and more into the power which is endlesse.

Therefore all you who are yet left in any of those forms before mentioned, or any other, or out of forms, who have retained any thing of the former tenderness and simplicity which was begotten in you by the appearance of the Lord; And all you who are brought to see your backslidings,

things, and are now brought to feel any true desires, and thirstings after God renewed in you, my tender love reacheth forth unto you all, in the Life, Power and love of God, wherewith I am loved, and in which I am preserved. Oh! that I could feel you bound up and established with me in the unchangable Truth of God, where satisfaction and peace is received, and where nothing can make afraid. Oh! that ye would freely yield yourselves obedient servants unto the righteousness of God, which is revealed from Heaven against all unrighteousness of men, (mark) that is the thing which you must become obedient unto, Gods Righteousness which appeareth in you against all unrighteousness. And all wait in that which moves against sin, for that is the Power of God, which you must be turned unto, and receive, before you can receive the remission of sins, and an inheritance among them that are sanctified, by the faith which Christ Jesus, the righteousness of God is the author and finisher of.

And friends, you must all mind the present manifestation of the power of God, and what it now draweth and leadeth unto; For if you should now run into those things wherein you have formerly enjoyed something of the presence and life of God, yet if you feel not the pure power of the Lord God, now drawing you into them, deadness will come upon you more and more, and the tender desires that are renewed in you towards the Lord will be destroyed. Oh! consider this, the day of the Lord is far broke forth in Light and knowledge, and he is yet making it brighter & brighter, unto them that truly wait upon him: yea he is leading them by the hand of his love from one degree of grace, and faith, and knowledge, unto another, and changing them from glory to glory. And he is pouring from vessel to vessel, that the dregs may be left by themselves. Yea he is sifting, and winnowing, that the chaff, and the dross may be taken away, that for the seed which standeth approved may be made manifest. And he is bringing thorow the fire, and thorow the fire, because the day hasteneth, and draweth nigh, in which he will make up his Jewels, and consume the chaff and the dross. Therefore look not back, neither be afraid of the rage of man,

man, seek not to save your selves by bowing to his will, but look to the Lord who declareth unto you what your thoughts are, and gird up the loins of your minds, and watch and be sober, and hope to the end, all you who through patience, and experience are come to know any thing of the true hope which maketh not ashamed.

And friends, concerning faith, and the promises of God, there hath been much profession and talk of those things amongst you: But now the day is appearing which will try all professions, and every ones work must come to trial. Therefore consider your faith, and the ground, and author and effects of it. For there is a dead faith and a living faith, and a ground for both. Now the living faith hath Jesus for its Author, and the power of God for its ground, and its effects declare it to be the living faith, for it works in them that have it by love, unto the purifying of their hearts, and it is their victory over the world. These were the effects of the living faith in the Saints of old, and it hath the same now, as they can witness who have received it. Now there is a faith which stands but in words, not in the power, and this is a dead faith, it cannot work it purifies not the heart, it gives not victory over the world, nor access to God, as the living faith doth. Oh friends! Labour not to content your selves with a dead faith, but wait that you may hear the living word by which the living faith comes. Now a man may declare of the word of life, as the Scriptures do, and many may believe the words to be true, and profess the same, and yet if they receive not the living word, or witness in their own hearts, their faith, will prove but a dead faith, and they will have but words for its ground; but they that hear the words of truth declared, or reads them, and then feeleth the living word arising in themselves, witnessing to the words that they have read or heard, that they are true, over-powring them to believe the same, or if the word of life speaketh to any ones understanding when words outwardly are not spoken, and they be over-powred by the Word to believe the same, such cometh indeed to feel and know how the living faith cometh, and is wrought. And they come also to see that this faith standeth in the power of God, and not in words,
and

grounds of
faith

act: 15-9

and that Jesus (who saveth from sin) is the Author of it. And all that come into this state, if they wilfully turn not from the Power, they will feel their faith increased in and by the Power, and the effects of it will daily come to be manifest, which will be an evidence unto them to prove that it is the living faith, for they will feel it giving them access to God.

Oh ye Professors ! I speak what I know and witness, and without this faith you cannot please God.

And concerning the Promises of God, this know :

The Promises are unto the Seed, *Not unto Seeds as of many, but unto the Seed, which is One, which is Christ.* So all that come to have right unto the Promises of God, they must come to be of the Seed unto which the Promises are. Now it is the word of life which begetteth unto God, and brings to be of the Seed which is the Heir of the Promises of God. Therefore wait in the appearance of the word of life, that by it you may be begotten into the nature of the incorruptible Seed, and become born of it, that so you may be made meet to be partakers of the precious Promises. Oh that ye would hearken diligently and obey, and your souls should live. The Lords hand of tender love and pity is stretched forth towards you. Oh ! be not rebellious any longer, lest he cease striving with you. Truly many of you have mightily provoked the Lord unto anger, and grieved his Spirit in this particular, (Mark) in your applying Promises as you have termed it ; for many of you have stolen the words which declare of the Promises which are to the Seed of life, and you have applied them unto the wrong Seed or Birth; yea you have gathered the good words (out of the Scriptures) that were written unto them who were born again of the incorruptible Seed, and you have applied them unto your selves in the corruptible unregenerate state ; and when you have done thus, the witness of God in your own consciences hath oft arose and condemned you, and broke the false peace and joy which you had created to your selves, by stealing the Saints conditions and experiences, and applying them to your selves, calling them yours, and saying it was so with you, when it was not; yea many of you have said, your sins were washed away in the blood of Christ, and that you were freely justified in the sight of God by his grace, and your Teachers also have told you it was so; yea they have Preached peace unto you (because you put into their mouths) even while you lived in your sins: But the pure grace of God hath appeared in your hearts and condemned you. And

when you have been thus judged by the Witness of God, your false peace hath been broken, and then some of you have run to your Teachers (who had cryed peace unto you, and daubed you up with untempered Morter) and told them your conditions, how you were condemned in your selves, and how you had lost the peace and joy that you formerly had, and how judgement was felt in the room of it. Then some of your blinde Guides have told you, that that was the Devil that condemned you, and brake your peace, (and thus they have brought themselves under the Woe, *Putting darkness for light, and light for darkness*) and then they have told you you must apply the Promises, and act faith (as they call it) upon the Promises in the Scriptures, and keep unto them. And thus have they sought to daub you up again, and to draw you from the pure Spirit of judgement. And some of you who have received their words, have then strove against the pure Witness (which condemned you) and counted it the Tempter, and have laboured in your wills to get from under its pure judgement, and to force your selves into a belief and perswasion again, that those things, to wit the Promises belonged unto you. And thus have you fought against the Witness of God, and denied its testimony, and strangled it, and so got into a false peace again; But others of you have been kept more sensible of its judgement, and have not dared to deny it, because you have seen that ye were not fit for the Promises; for you have seen with the Light, that you were out of the condition which is required of such as come to be partakers of the Promises. Now it hath been a great saying among many of you, that you must act faith upon a bare promise in the Scriptures, as your Teachers have taught you, and they have told you that Abraham believed God upon a bare promise, and so must you. Oh consider this well! The word of the Lord came unto Abraham saying unto him, *Fear not Abraham, I am thy shield and thy exceeding great reward.* And again the Lord spake unto him saying, *I will bless thee, and make thy name great, and thou shalt be a blessing;* And Abraham believed God in these Promises and others, and he obeyed him; So Abrahams faith was reckoned unto him for righteousness, and he was called the Friend of God, because he believed and obeyed him. Now if you were come to hear the Lord speak unto you as Abraham did, then you ought to believe whatever the Lord promised unto you, that he would perform the same; But if you onely get these Promises

mises, or others out of the Scriptures, and then apply them unto
 your selves, and say you believe it is, or shal be so with you, as
 it is expressed in those Promises, and yet you never heard the
 Lord say any such thing unto you, (Mark) you do but deceive
 your selves; for such a belief (or acting of faith upon the Promi-
 ses as you call it) will never be accounted unto you for righte-
 ousness; Neither will you come to find such Promises so gotten
 fulfilled unto you by the Lord. And you are also to consider this,
 That many of the Promises in the Scriptures were given forth
 upon conditions, and except you come to witness the condi-
 tions fulfilled in you by the Power, you are not like to witness such
 Promises made good unto you. And also there are some Promi-
 ses spoken of in the Scriptures, which naturally belong to the
 Immortal Seed, that were by the Lord given forth unto it, with-
 out expressing any conditions, because the Seed is free, and doth
 the will of God naturally. Now all that come to have right to
 such Promises, and to witness them fulfilled unto them by the
 Lord, they first must be converted into the nature of the Seed by
 the working of the Immortal Word in them. Therefore you
 that have true desires after the Lord, wait to feel the work of the
 Word of life in your own hearts, that so by it you may be made
 meet (as I said before) to be partakers of the Promises. Verily
 Friends! Many of you have much to pass through before you can
 come to feel and witness the Lord ministring his precious Promi-
 ses of life and peace freely unto you. Oh! He waiteth to be
 gracious unto you, yea he hath long waited. Oh! That you
 would now turn unto him in the drawings of his power and life,
 and cease willing, and running, and striving in your own wills and
 wayes, and wait to be guided and led by his Spirit, into those
 things which he requireth at your hands.

Oh Friends! It is the inside, it is the inside that must be clean-
 sed; for whiles that is polluted and unclean, the Lord regardeth
 not the worship: It is he that searcheth the heart, and tryeth
 the inward parts; you cannot hide any thing from him; For he
 beholdeth all your goings, and actions, and thoughts.

Now I know many of you will oft make large confessions of
 your sins, but friends there is a further thing to be minded,
 (Mark) you must also come to forsake them, or else you cannot
 find the mercy. Therefore hearken diligently unto the call of
 the Lord, and believe and wait in that which makes manifest sin,

and calleth you out of the same, for this is holy, and consenteth not unto sin, it hath no fellowship with darkness, nor concord with the Devil. Now this is the living truth, by this you may know it, (mark) it is contrary to whatsoever is not of the truth, and it opposeth evil in the very appearance thereof. Oh that you would hearken unto this ! and receive this in the love of it, when it appeareth in you, that so by the life and power and vertue of it, you might be saved and cleansed from your sins. Oh friends ! if you ever come truly to be made free, it must be by the truth, if ever you come to be sanctified it must be with the truth ; Now the word is the truth, and the word is very nigh you, even in your mouths to shew you your evil words, and also in your hearts to shew you the deceit and thoughts thereof ; yea its vertue goeth through all things, and its power upholdeth all things, in it is life, and that life is the Light of men ; Oh that you would believe in it ! that you might be made the children of it ; This word is immortall, and it is able to destroy the Devil and his works, and to save your immortall souls ; Oh friends ! though its appearance in you be in judgment, yet resist it not, neither turn from it in any wise ; but when it convinceth you of any evil, and begetteth any love in you towards its judgment, Oh then abide in that love, & then you will see how Christ comes for judgement into the World to judge the Prince of the World, and to cast him out, & to make blind that eye which hath been open, & hath seen in the worldly carnal spirit, and to open that eye wch hath been kept blind by the God or Prince of the world. Yea as you wait in the righteous judgments of Christ, you will feel him opening the eye of the understanding part with his invisible Light, whereby you will come to see into the invisible things of God. Oh friends ! you must own Christ the word of God in the way and ministration of his judgments ; yea you must own him in the spirit of judgment and burning, before you can truly witness that you are reconciled unto God. Oh wait to hear the voice of Christ in your inward man, and be content to bear his yoke, and wait in stillness, that patience in you may have its perfect work, and if any of you see with the life of the word that your hearts are hard and rocky, keep but in patience, and wait in that life which maketh you sensible of your condition, and you will feel the pure operation of the word, smiting as a hammer, which will break your hard hearts into tenderness ; Yea you will feel them dissolved, melted and changed,

changed by the power of the Word, as ye believe and wait in the same; and then you will know experimentally, that the word of the Lord is as a Hammer, and as a Sword, and as a fire, and as Fullers soap; for you will feel it breaking and cutting down, burning up, and washing out all the hard, fruitless, defiling nature, and then you will come to know how Christs *Fan is in his hand*, for you will feel him *Purging the Floor*, by separating the Chaffy dirty nature from the tender Seed, which delighteth to do the will of God. Now as you come this to feel, you come to witness his *Baptism with the holy Spirit and with fire*; yea here *The washing in the Regeneration*, and *the renewing in the holy Spirit* comes to be witnessed; And here Christs work comes truly to be felt and known, which is to destroy the Devil and his works, to blot out transgression, to take away sin, to cause the old things to pass away, and to make all things new. Oh Friends! Wait to feel and witness this work, and think not that your saying Christ hath done all for you will profit you, while you live in the old fleshly birth; for Verily, verily I say unto you, that Except you be born again, you can in no wise enter into the Kingdom of God. Therefore wait to feel this inward work, that so you may know Christ formed in you, his Mind, his Spirit, his Disposition, his Nature and then you will come to the new Creature, and to witness the Election which avails and obtains. And here the Circumcision without hands you will come to know, which is *The putting off of the body of the sins of the flesh, by the circumcision of Christ*; And this brings to be the *Jew inward*, whose praise is not of man, but of God; and here's the true *Israel of God*, upon which the mercy comes; and here's the true Elect Seed unto which the Promise is; and they that come to this, are born from above, and are Members of Christs Body, of his Flesh, and of his Bones; and they are come to the riches of the Mystery which hath been hid from Ages and Generations, which is *Christ in them the hope of glory*.

Oh friends! These things are not written unto you, that you should feed upon the words, and seek to get a Rest there; But these things are written in Tender bowels of Love, unto such of you as truly hunger and thirst after the new Life, that so as the Lords witness striketh in any of you to witness unto the truth of them, and to give you any understanding in the same, you may Joyn to his witness, and believe and wait in the same, to feel these things fulfilled in you. So as you wait in the Invisible measure

of God, you will come to be sensible how far you are changed, in which Birth you live, in which Birth your minds are centered, and so of which Birth you are, for as it is written, even so will you see it to be; that *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit*; And they that are after (or of) the flesh do mind the things of the flesh; But they that are after the Spirit do mind the things of the Spirit: And that they that live in the flesh cannot please God. And as you mind that life which oft-times riseth in you, and makes you sensible of your conditions, you will plainly come to know it in yourselves, that to be carnally minded, it is death, but to be spiritually minded it is life and peace; For you will see if the enemy of your souls can get your minds into carnal things at any time; that then deadness and death cometh over you, and you become dead as unto God; until his witness riseth in you to quicken you again; But as your minds are kept in obedience to the Spirit of God, and you minding the things of it which it openeth unto you, ye will feel life and peace springing in your souls, and that from the presence of the Lord.

Therefore be diligent in this the day of your visitation, (which yet in mercy is continued unto you) and as the Lord maketh manifest unto you, that any of the forms, that you have been, or are yet in, are empty and dead, and then appear in Spirit to draw and lead you out of them, oh! be not like stubborn, rebellious, wilfull Children, that will not follow their father any further then may please their own wills, but hang back and murmur; I say take heed of giving way to such a Spirit, least the Lord leave striving with you, and give you up, wholly to follow the deceit of your own hearts, for the Lord will not alwayes strive with man; But the day shall come, wherein the Lord will withdraw himself from the rebellious; and he that is filthy let him be filthy still.

Oh friends! I see a day which will be terrible unto the Disobedient; For when the Lord hath tryed his people, and gathered the sincere hearted out of all forms unto himself, he will then sweep away the refuse (that will not be gathered in the day of their visitation) with a mighty destruction; And the day becoms in which this shall be accomplished by the mighty Arm and Power of the Lord, which is now working in secret. Therefore wait to be led and taught of him, and heed not the Rage and cruelty of man

man, neither bow to his Perverse will; but know that the Lord hath given bounds to the sea, that although it roar, Rage and Twell, and cast up mire & dirt, yet it cannot go beyond its bounds.

Therefore be patient and commit your cause unto the Lord, and seek not to avenge your selves, but leave it unto him, who will avenge the cause of his people. And wait in the feeling of the truth in your selves, that so you may feel the pure life of Christ to be a stay to your minds, in all your tryals and temptations. Oh poor hearts / this is a precious thing to come to be sensible of the true stay and guide to the mind. Oh keep to that which maketh your temptations and thoughts manifest, and believe and wait in that, and then you will feel that to be a stay to your minds; and you will feel the Lords secret strength revealed in you, enabling you to stand in whatsoever trial or temptation he shal suffer to come upon you, or to be presented unto you; yea as you are faithful to the power that he commits unto you, you shal not be tryed beyond your strength, but you shal feel the Lord supporting you; And by his Power he will work your minds into contentedness with his will in all things; And if you will follow the power of the Lamb, which is that which moves against sin, and taketh it away, you will come to feel your hearts and minds drawn, and redeemed out of the earth thereby; and you will be made willing to give up, and to part with all, and to follow the Lamb whithersoever he goeth.

Now if your spirits come to be brought into this frame, then whatsoever man can do unto you, it will not be able to move you. Oh / that you would wholly give up your selves to wait upon the Lord, in the pure manifestation of his Spirit, and cease contending and pleading for those things which the Spirit of the Lord requirerh not at your hands. Oh / that you would now mind to obey the pure requirings of the life of Jesus in your selves, and that would bring you into lowliness of mind, and meekness of spirit, and into true love to God, and one towards another; and not onely to love your friends, but even to love your enemies also, and to forgive and pray for them that despitefully use you; and then you would indeed bear the Image of the Lamb, and witness his Kingdom set up in you; and this would bring you in patience to wait, until he arise to plead the cause of his people, and to avenge himself on his and their enemies, and to make the Kingdoms of this world his, and the people subject to his government, which shal certainly be accomplished in its season, and the day draweth nigh.

So the Lord God Almighty manifest himself more and more unto you all in whose hearts there are any true, sincere, honest desires to know and do his will; and who are willing to follow him as he appears to lead and draw you, and the Lord of Life manifest his strength unto you, and gather you by the Power of his Christ into the everlasting Covenant of life, rest, and peace.

This is the sincere desire of my soul, whose bowels yearns towards you, whose souls are breathing and thirsting after the endless life of righteousness. And this is a Message of true love unto you, in which it is sent forth among you according to the instructions of the Almighty; yea for your sakes is this written, whose souls are panting after the Lord, in what form or society soever you be in, who are willing to follow the leadings of his life, and to submit to his will, as it comes to be made manifest unto you; and many of you, in whom there may be such honest desires, I see are now in a bewildred condition, in this cloudy and dark day which seems to approach, not knowing well what to do, or which way to take, or where to find rest or safety, by reason of the want of the knowledge of a true guide to your mindes

minde; I say, for the informing of your understandings, and for the strengthening of those desires in you, which are sincere towards the Lord, was I drawn forth in much tenderness and bowels of unfained love to write unto you; that you might be brought to be sensible of the gift of God in your selves, and to know what that is, that is to guide your minde, and in what you are to wait to receive the true teachings, that so your minds may come to be stayed upon the Lord, and that you may be gathered into his Name, wherein the true help and safety is; and that you may avoid whatsoever would be a hindrance unto your growth in the simplicity of the truth. Therefore I exhort and warn you, to take heed of following your own thoughts and imaginations any longer, but freely give up to be led by that Principle of life, which cannot consent to sin, but appears to call, and draw you out of the same; You need not fear that that will deceive you, but whatsoever would draw you from that life, that is the Deceiver.

And hearken not any longer to such Teachers, as are greedy of filthy lucre; for such make a prey of you, and cannot profit you at all. And take heed of hearkening, or joyning to such Teachers or people as will turn to, and comply with any worship or thing, that may be for their advantage, as they account; and that they may save themselves from sufferings; for such are Lukewarm, and the Lord will spue them out, and their shame and filchiness shall appear, and they shall become loathsome both in the sight of God and man, Therefore avoid them.

And as there are some few Teachers amongst the Professors, whom I believe for conscience sake dare not turn back and lick up that which they formerly were made to vomit out and deny; so also there are many that would willingly turn to any thing for their bellies, if they might be received, that will not now be accepted of; and these that see they cannot keep their places by their turning; they will appear zealous (especially in secret) against those things, that they find some tender-hearted ones cannot bow unto; and so with good words and fair speeches, they will thus seek to deceive the hearts of the simple, and all this is but for their Bellies, Therefore take heed of such.

And take heed of joyning any longer to such as are settled upon their Lees, who, as one might say, are even glued to a form which is void of the Power; For seeing they were to be turned from who had the form of godliness, because they denied the power; much more are they to be turned from, who stick in a form, which cannot be truly called a form of godliness, and therein contend, and fight; and strive against the Light which is the Power; And of this sort there are many in several of the Sects, whose scaredness, dryness & hardness is exceeding great, though they profess much of godliness in words, yet in much perverseness, willfulness, and crookedness they oppose the life and Power of the same, & will neither enter the Kingdom themselves, nor suffer those that gladly would, but in a rigid austere manner seek to keep the people subject to them, that they may be Lords over their consciences. Oh Friends! you that are tender-hearted come out from among such, for the Lords hand will be stretched out against them in a terrible manner; And all wait in the tender Principle of the Fathers love & life which hath visited you; and begotten sincere desires in you after himself, and the knowledge of his ways, that so you may be strengthened in the inner man, and feel your faith, hope, & patience increased, that so you may be able to stand in the tryal without fainting, feeling the Lord to be your strength, and continual Preserver.

This is the sincere & hearty desire of him who is a sufferer with the true Seed where ever it suffers, and yet I am gathered in the Spirit, into the everlasting kingdom & Covenant of peace, rest, and quietness, where nothing can make me afraid.

To be End.

